MAPS AND MYTHOLOGY

What Israeli Records Reveal
About the Land and People of Palestine

By Edward F. Henderson

Published by the American Educational Trust

MAPS AND MYTHOLOGY

Contents

The Myths ..... Page 1

The People ..... Page 3

The Public Promises ..... Page 5

The Private Statements ..... Page 6

The Land ..... Page 11

The Maps ..... Page 12

The Myths

The Israeli-Palestinian dispute has been in and out of world headlines for more than two generations. It has brought the world to the brink of a direct Soviet-U.S. confrontation at least three times. Yet in the West neither the basic issues, nor their history, are understood. It is not simply a matter of differences in interpretation between Arab, Israeli and Western sources. There are remarkable inconsistencies in interpretation even among the Zionist and Israeli sources themselves.

The simple fact is that Zionists have always expressed themselves on two levels. At one level they have created myths for public consumption, to obtain the international support needed to achieve their aims. At the other level they have dealt with facts for private consumption, to direct the efforts and maintain the enthusiasm of Zionist zealots for their cause.

Before one can intelligently consider solutions to the Palestine problem, one must first separate the myths from the facts about its causes. As more publication has taken place in an increasingly confident Israel, divergences between the public mythology and the privately understood facts have become glaringly evident. The purpose of this booklet is to examine the myths of Zionism solely on the basis of historical information presently available in Israeli government publications, or in the records of United Nations proceedings concerning Israel.

Contrasts between myth and fact are particularly evident in three aspects of the problem. One is the Zionist claim for a lengthy, unbroken bond between Jews and the land of Palestine. An examination of the historical record shows that this land, inhabited continuously since the Stone Age, was under Jewish rule for only about 560 years, less than one-sixth of its recorded history. For much of the past 1500 years the Jewish inhabitants seldom numbered more than one or two thousand persons, and as recently as 1845 there were only 11,000 Jews in Palestine.

The contrast is equally glaring when one examines the public promises of the Zionist leaders to respect the rights of the Christian and Muslim Arabs they found in full occupation of Palestine, and their private vows to "cleanse" the land of its non-Jewish population and make Palestine "as Jewish as England is English."

A final contrast is that between the Zionist slogan of "the land without people for the people without land" (used to attract Jewish immigrants and financial support from Europe and the United States), and the reality of a country fully occupied by inhabitants whose ancestors had lived in Palestine without interruption for more than three thousand years. Maps of Palestine dating from the Napoleonic era to the birth of the Jewish state, all published in Israel, illustrate its ethnic-religious composition and its agricultural patterns. They demonstrate conclusively that Israeli settlers, far from "making the desert bloom," in fact evicted and replaced Arab families from villages their ancestors had occupied for centuries.

This booklet deals with people, promises and lands. It illustrates the beginnings of a process still continuing of systematic expulsion of one people from their country by another people who covet their land. A subsequent publication will examine Zionist water needs, to show why Israel will almost certainly find pretexts not only for retaining the West Bank, but also for expanding permanently into Southern Lebanon and Syria and across the Jordan River, even though this means

expelling the "non-Jews" (who are already called "PLO terrorists") a second time from their refugee camps. The first stage of this operation to establish permanent control of Syrian water resources in the Golan Heights area, and the water of Lebanon's Litani River, already is taking place.

The People

The history of Palestine has been presented in distorted form so often that it is useful to set forth in tabular form the major historical sequences of occupation. The area has been continuously inhabited since the Stone Age. Its principal occupants at the time the Israelites arrived were the Canaanites, a Semitic people living in the inland areas, and the Philistines, a people of Aegean origin living in cities on the Palestinian coast.

A paper sent by the Reverend Charles T. Bridgeman to the United Nations (United Nations Document A/1286, p. 15) records subsequent occupations of Palestine from the arrival of the Israelites to the present:

		Years
Israelites	Davidic Kingdom to Fall of Jerusalem 1050–586 B.C.	464
Babylonians	Fall of Jerusalem to fall of Babylon 586–538 B.C.	48
Persians	Cyrus to Macedonian conquest of Persia 538–332 B.C.	206
Greeks	Alexander's conquest of Jerusalem to emancipation of city by Maccabees 332–166 B.C.	166
Jews	Maccabean Kingdom 166–63 B.C.	103
Pagan Romans	Roman conquest of Jerusalem to fall of paganism 63 B.C.–A.D. 323	386
Christian Romans	From Constantine to Persian conquest A.D. 323–614	291
Persians	Period of Persian rule A.D. 614–628	14
Romans	Reconquest by Byzantines A.D. 628–637	9
Arabs	Conquest by Moslem Arabs A.D. 637–1072	435
Turks	Rule by Moslem Turks A.D. 1072–1092	20
Arabs	Reconquest by Arabs A.D. 1092–1099	7
Christians	Crusading Kingdom A.D. 1099–1187	88
Arabs	Reconquest by Arabs A.D. 1187–1229	42
Christians	City ceded by treaty to Frederick II A.D. 1229–1239	10
Arabs	Revived Arab rule A.D. 1239–1514	275
Moslem Turks	Jerusalem under Ottoman Turks A.D. 1517–1917	400
Christians	British conquest and mandate A.D. 1917–1947	30

As the Reverend Bridgman's paper indicates, the Davidic kingdom saw Israel at her greatest extent. But this lasted only a few years. (Curiously that kingdom did not include the land where Tel Aviv was later to be built: This was

still in the hands of the Philistines, from whom the land takes its present-day name of Palestine.)

The present-day Palestinians have descended from the original indigenous inhabitants, the Philistines and Canaanites, with regular admixtures from the many peoples who have subsequently ruled that land. Many inhabitants became Christian in the early years of the Christian era. The majority became Muslim after 637 A.D., when Arab elements were added to the population during the Islamic conquests. Despite changes in religion, there was little lasting change in the ethnic mix. The present day Arabic-speaking inhabitants of Palestine are directly descended from peoples who have occupied their land continuously since before the dawn of recorded history.

In the more than 3,000 years of recorded Palestinian history, Jewish rule extended over part of the area for about 560 years. The Jews never became integrated with the main population of Palestine. From A.D. 70 to the 19th century they often numbered no more than one or two thousand. By 1845 their numbers had grown to 11,000. In 1918 they were 56,000, less than 10 percent of the total population. (See Government of Palestine, Palestine Survey Vol. 1, p. 144.)

The Public Promises

Ever since Theodor Herzl, a charismatic Austrian journalist, established modern Zionism as a popular political movement in 1897, Zionists have made it quite clear that when they were forming plans and making policy decisions among themselves they were establishing an exclusively Jewish state, and that this must involve the expulsion of all the Arabs (or "non Jews" as they called them) from Israel. Furthermore it is clear that the boundaries of Israel were meant to be even larger than are the present ones, and would include much of Lebanon, and Syria, and almost all of Jordan (but not Sinai which was not a part of the Davidic Kingdom).

When speaking to the outside world Zionists were always careful to say they did not intend to displace anyone, and they have always tried to suggest that what they regard as their legitimate ends could be achieved without causing suffering to others. This has always called for a two-faced attitude, which although it has been obvious to those who cared to see it, has been steadily ignored or overlooked by the West.

Chaim Weizmann, founder and first President of Israel, told Arabs in Jaffa in May, 1917 that: 'It is not our aim to get hold of the supreme power and administration in Palestine, nor deprive any native of his possession" (quoted by Doreen Ingrams in *Seeds of Conflict*, p. 30).

In his autobiography, written in 1949, he admits that in the same era in which he was taking such cautious public positions in the Middle East, he was telling audiences in Europe that ultimately Palestine would become "as Jewish as England is English."

The Balfour Declaration, which Weizmann and his Zionist colleagues persuaded the British cabinet to adopt in 1917, stated that the British Government "view with favor the establishment in Palestine of a national home for the Jewish people...it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities in Palestine."

Speaking of the Balfour Declaration in his autobiography, Weizmann reveals that at the same time he was solemnly debating the meaning of every word with British government sympathizers, he was telling Jewish friends that it was "no more than a framework which had to be filled by our own efforts. It would mean exactly what we could make it mean."

All of this he could safely write in 1949, but in those early days, as he so carefully explains, the Zionists dared not use the term "Jewish State" publicly. They then had to be content with calling it a "National Home."

The following quotations are but a few of the many statements made by Zionists and others to show how clear it should have been to the world that the implementation of the Zionist programs in Palestine could not possibly be effected without the departure of the Arab inhabitants. The British, Americans and others in the West chose to shut their eyes to this obvious consequence of Zionism. It is clear that the majority of Americans still do not realize how many Arabs have already been pushed out of their homes and lands, and how many more the Israelis plan to expel, from the West Bank, Jerusalem, Gaza, and from South Lebanon and Syria.

The Private Statements

HERZL, Theodor — 1898

We shall try to spirit the penniless population (i.e. Arab) across the border by procuring employment for it in the transit countries, while denying it any employment in our own country.

The property-owners will come over to our side. Both the process of expropriation and the removal of the poor must be carried out discreetly and circumspectly. Let the owners of immovable property believe that they are cheating us, selling us things for more than they are worth. But we are not going to sell them anything back.

Theodor Herzl's Tagebüches, Vol. II, p. 24

HERZL, Theodor — 1898

If we move into a region where there are wild animals to which the Jews are not accustomed — big snakes, etc. — I shall use the natives, prior to giving them employment in the transit countries, for the extermination of these animals. High premiums for snake skins, etc., as well as their spawn.

ibid, Vol. I, pp. 108-109

BALFOUR, A.J. — 1919

In Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country, though the American Commission has been going through the form of asking what they are.

The Four Great Powers are committed to Zionism. And Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land.

Whatever deference should be paid to the view of those living there, the Powers in their selection of a mandatory do not propose, as I understand the matter, to consult them. In short, so far as Palestine is concerned, the Powers have made no statement of fact which is not admittedly wrong, and no declaration of policy which, at least in the letter, they have not always intended to violate.

From a memorandum to Lord Curzon, 11 August 1919. (Quoted by Doreen Ingrams in *Seeds of Conflict,* p. 73)

ZANGWILL, Israel — 1901

The land without people — for the people without land.

The Return to Palestine, New Liberal Review, p. 627, December 1901

ZANGWILL, Israel — 1904

There is, however, a difficulty from which the Zionist dares not avert his eyes, though he rarely likes to face it. Palestine proper has already its inhabitants. The Pashalik of Jerusalem is already twice as thickly populated as the United States, having fifty-two souls to every square mile, and not 25 percent of them Jews; so

we must be prepared either to drive out by the sword the tribes in possession as our forefathers did, or to grapple with the problem of a large alien population, mostly Mohammedan...This is an infinitely graver difficulty than the stock anti-Zionist taunt that nobody would go to Palestine if we got it...
My step on the road to reality was not taken till 1904, when I appear to have become fully aware of the Arab peril.

The Voice of Jerusalem, p. 88

SHEEAN, Vincent — 1935

...the difficulty of Zionism is essentially one thing only, its attempt to settle a country that is already settled...

Jerusalem was as Arab as Cairo or Baghdad, and the Zionist Jews (that is, the modern Jews) were as foreign to it as I was myself.

Personal History, New York, 1935, p. 381

BEN GURION, David — 1947

Ben Gurion was still sceptical about any possibility of coexistence with the Arabs. The fewer there were living within the frontiers of the new Jewish State, the better he would like it. He did not say so in so many words but the impression which emerged from his intervention and remarks was clear enough — a major offensive against the Arabs would not only break up their attacks but would also greatly reduce the percentage of Arabs in the population of the new state. This might be called racialism, but the whole Zionist movement was based on the principle of a purely Jewish community in Palestine.

At a meeting of Haganah officers on 26 December 1947, *The Armed Prophet,* by Michael Bar Zohar, p. 109

BERNADOTTE, Count Folke — 1948

It would be an offence against the principles of elemental justice if these innocent victims of the conflict were denied the right to return to their homes while Jewish immigrants flow into Palestine and, indeed, offer at least the threat of permanent replacement of the Arab refugees who have been rooted in the land for centuries.

Report to the U.N. Secretary-General, 16 September 1948

BERNADOTTE, Count Folke — 1948

The exodus of Palestinian Arabs resulted from panic created by fighting in their communities, by rumours concerning real or alleged acts of terrorism, or expulsion.

Progress Report (U.N. Document A/648, p. 14)

BRITISH LABOUR PARTY ANNUAL CONFERENCE RESOLUTION—1944

Let the Arabs be encouraged to move out as the Jews move in.

Quoted by Desmond Stewart in *The Middle East: Temple of Janus, p. 311*

ALLON, Yigal — 1948

I gathered all of the Jewish mukhtars, who have contact with Arabs in different villages and asked them to whisper in the ears of some Arabs that a great Jewish reinforcement has arrived in Galilee and that it is going to burn all of the villages of the Huleh. They should suggest to these Arabs, as their friends, to escape while there is still time...The tactic reached its goal completely. The building of the police station at Halsa fell into our hands without a shot. The wide areas were cleaned...

Ha Sepher Ha Palmach, Vol. 2, p. 268

LEVIN, H. — 1948

Nearby, a loudspeaker burst out in Arabic. Haganah broadcasting to civilian Arabs, urging them to leave the district before 5:15 a.m : "Take pity on your wives and children and get out of this blood bath," it said. "Surrender to us your arms. No harm will come to you. Or get out by the Jericho road, that is still open to you. If you stay, you invite disaster."

Jerusalem Embattled, p. 160

BEN GURION, David — 1948

As for the Arab refugees, he (Ben Gurion) was quite emphatic: "We must do everything to ensure they never do return."

Ben Gurion's diary, 18 July 1948. (Quoted by Michael Bar Zohar in *The Armed Prophet,* p. 157)

SMILANSKY, Moshe — 1958

Do we sin only against the refugees? Do we not treat the Arabs who remain as second-class citizens?...Did a single Jewish farmer raise his hand in the Parliament in opposition to a law that deprived Arab peasants of their land?...How lonely, in the city of Jerusalem, sits the Jewish conscience.

Moshe Smilansky in an essay entitled "Zion and the Jewish National Idea" in the *Menorah Journal,* Vol. XVI, 1958, reprinted in *Zionism Reconsidered,* Macmillan, N.Y. 1970

BEN GURION, David — 1954

To maintain the status quo will not do. We have to set up a dynamic state bent upon expansion.

Rebirth and Destiny of Israel, The Philosophical Press, New York, 1954, p. 419

MEIR, Mrs. Golda — 1961

Anyone who speaks in favour of bringing the Arab refugees back must also say how he expects to take the responsibility for it, if he is interested in the state of Israel. It is better that things are stated clearly and plainly: We shall not let this happen.

In a speech to the Knesset, reported in *Ner,* October 1961

DAYAN, Moshe — 1968

During the last 100 years our people have been in a process of building up the country and the nation, of expansion, of getting additional Jews and additional settlements in order to expand the borders here. Let no Jew say that the process has ended. Let no Jew say that we are near the end of the road.

Ma'ariv, 7 July 1968

DAYAN, Moshe — 1969

We came to this country, which was already populated by Arabs, and we are establishing a Hebrew, that is, a Jewish state here. In considerable areas of the country we bought the land from the Arabs. Jewish villages were built in the place of Arab villages. You do not even know the names of these Arab villages, and I don't blame you, since these geography books no longer exist. Not only the books do not exist — the Arab villages are not there either.

Extract from a lecture given before the Israel Technological Institute in Haifa, reported in *Ha'aretz,* 4 April 1969

MEIR, Golda — 1969

There was no such thing as Palestinians. It was not as though there was a Palestinian people in Palestine considering itself as a Palestinian people and we came and threw them out and took their country away from them. They did not exist.

Quoted in *The Sunday Times,* 15 June 1969

BEN-PORAT, Yeshaayahu — 1972

There is no Zionist settlement, and there is no Jewish State, without displacing Arabs and without confiscating lands and fencing them off.

Yediot Aharonot, 14 July 1972

CATTAN, Henry — 1976

It was estimated that before the outbreak of the Arab-Israeli war on 15 May 1948 the number of Palestine refugees had reached about 300,000. As Anthony Nutting has remarked: "It would be truer to say that the refugees were the cause of the first Arab-Israeli war and not the result".

Palestine and International Law, p. 138

STONE, I.F. — 1967

Jewish terrorism, not only by the Irgun, in such savage massacres as Deir Yassin, but in milder form by the Haganah itself, 'encouraged' Arabs to leave the areas the Jews wished to take over for strategic or demographic reasons. They tried to make as much of Israel as free of Arabs as possible.

New York Review of Books, 3 August 1967

LEVIN, H. — 1950

They hate us like we hate them because they want to come back and we don't want them.

Jewish children speaking about Arab refugees.
(Quoted in *Jerusalem Embattled,* p. 198)

McDONALD, James — 1951

No responsible Zionist leader had anticipated such a 'miraculous' clearing of the land. Dr. Weizmann, despite his ingrained rationalism, spoke to me emotionally of this 'miraculous simplification of Israel's tasks'.

James McDonald (U.S. Ambassador) *My Mission to Israel 1947-51,* Gollancz, 1951, p. 161

DAVIS, John H. — 1968

...the extent to which the refugees were savagely driven out by the Israelis as part of a deliberate master-plan has been insufficiently recognized.

John H. Davis, Commissioner-General of UNRWA 1959-63, *The Evasive Peace,* p. 57

The Land

Over the years one particularly consistent Zionist myth has been that originally there were only a few Arabs in Palestine who farmed little of the land and lived only in tiny "settlements" in the hills. These Palestinians, according to the myth, were such bad agriculturalists that the Jews were able to make use of much land which had hitherto been waste-land or swamp, and thus there had been no need to displace the original inhabitants. According to this line of argument Zionist immigration and development was therefore a blessing for these Arabs, and in fact had attracted Arabs from other areas to settle in Palestine.

At the same time, on a private level, Zionists made it clear that they needed the land and above all they needed the water. The land therefore must be "cleansed" of "non-Jews" or "others" (their phrases).

To discover the facts about that pre-Zionist Arab occupation of Palestine one need only examine early maps. All of the maps that follow are taken from Israeli and U.N. sources. They show that there were Arab inhabitants throughout the area that is now Israel. They also show that these Arabs lived in villages as farmers.

Some of the best Israeli maps showing agriculture and land usage during the mandate are too large and in too many colors to reproduce here. The maps presented here, however, give some idea of the true picture at least as far as population is concerned. These Israeli maps tend to show the Arab population as being smaller than it really was, since they show many fewer villages than actually existed. This disadvantage is more than made up for, however, by the fact that the source of each map is unimpeachable from Israel's point of view.

The Maps

Map A. This map was drawn by Jacotin, one of Napoleon Bonaparte's military surveyors, in 1799. This extract from the map shows the plain of Esdrelon which the Israelis say had always been a swamp and uncultivated. It was in fact at least 50 percent cultivated and had been for centuries. Some draining was done by the Israelis and a lake was created. It is completely erroneous, however, to say the Arabs never cultivated the plains. This map and much more of this survey appears in the *Atlas of Israel* published by the Israeli government.

Map B. This is an adaptation of the *Atlas of Israel's* map of the "settlements," 725 of them as they were in 1878. The Atlas presents a single map with different kinds of settlements shown in different colors. Here the single map is split into three maps in order to make the evidence clear using only black and white. The first map shows Jewish settlements, the second shows mixed settlements, and the third shows Arab villages, called by the *Atlas of Israel* "other." Is this "the land without people for the people without land?" The old mandate maps in fact suggest that there were nearly twice the number of Arab villages shown in this version from the *Atlas of Israel.* The Israeli atlas everywhere calls Arab villages "settlements" even if they are a thousand years old. They are not owned by Arabs, according to the Israeli editor, but by "others" or by "non Jews."

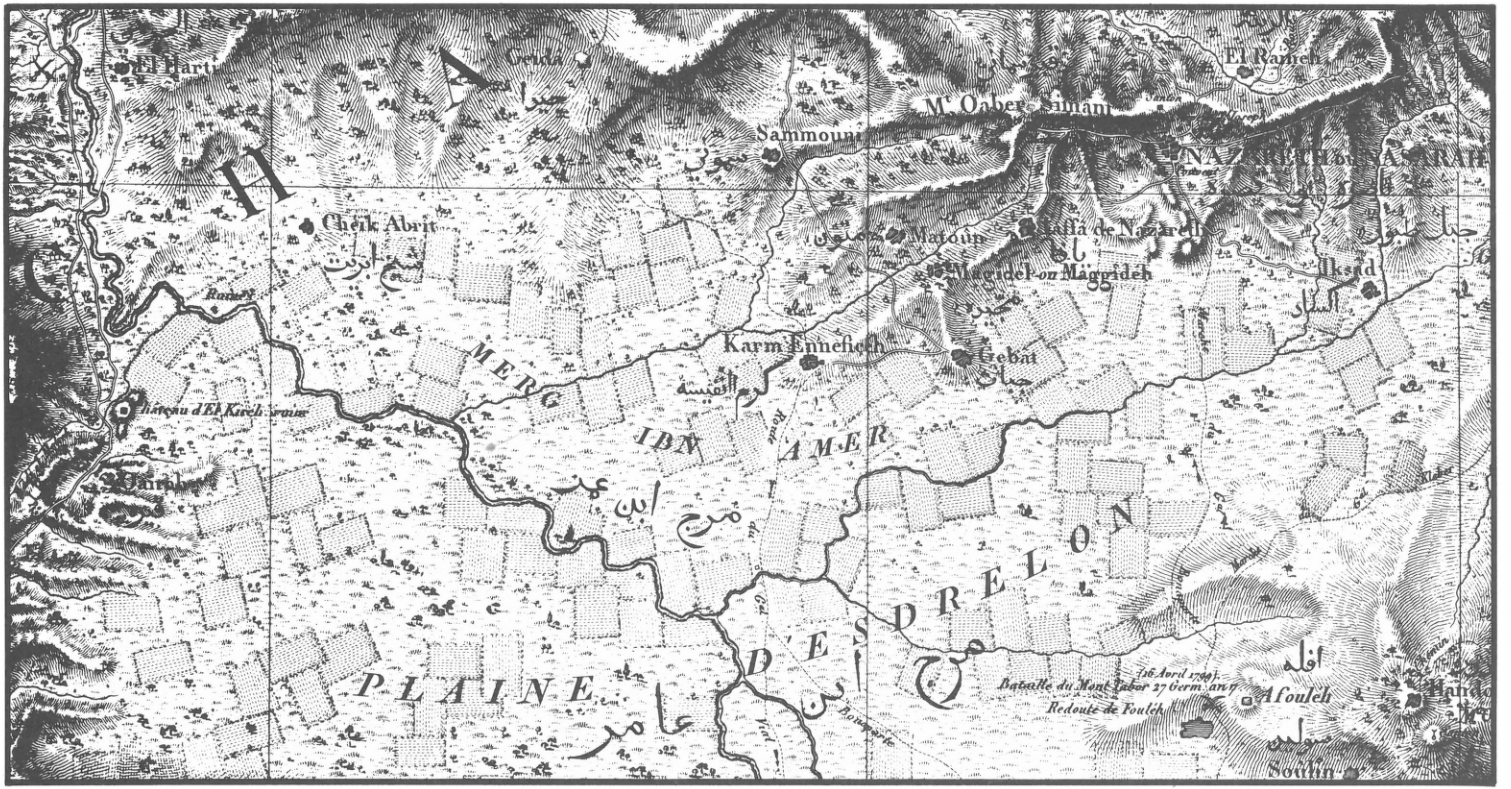
Map C. From Yigal Allon's *Shield of David.* These are *all* the Jewish settlements in existence in 1918.

Map D. From the *Atlas of Israel.* This shows the Israeli view of the situation in 1931. There were in fact many more Arab villages, but the proportion of Arab to Jewish villages is so startling even in this map that it adequately makes the point: The land was *already* populated.

Map E. This map prepared by the United Nations Special Committee on Palestine (UNSCOP) shows the population distribution. Outside the main three towns—Haifa, Tel Aviv and Jerusalem—the Arabs had enormous majorities and in many areas were the only inhabitants. This map was drawn in 1946, almost at the end of the Mandate.

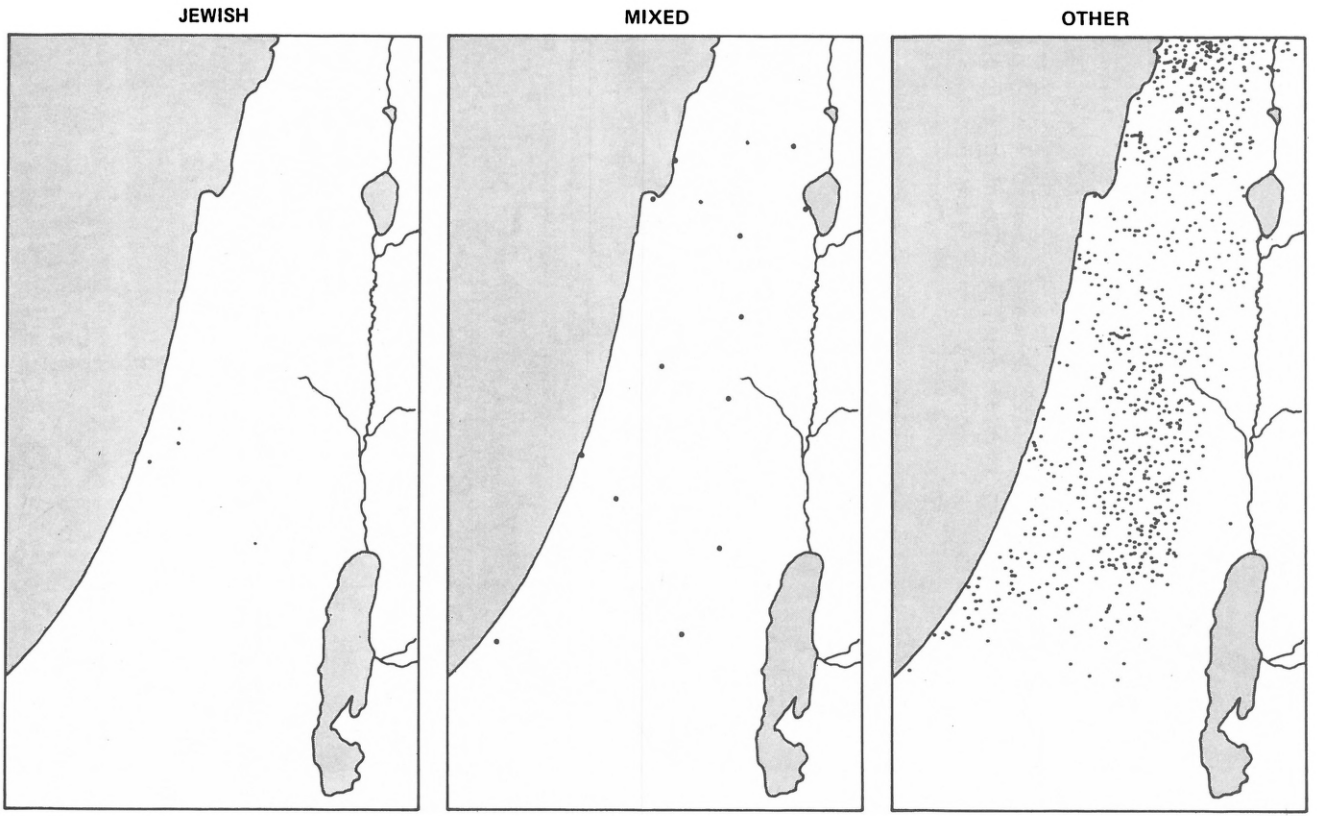
Map F. This UNSCOP map is faulty because there was a misunderstanding regarding "Common land" (under Ottoman law) and too much of the land is so designated. Further, Jews are shown to have 14 percent of all land. In fact Moshe Shertok, giving evidence for the Jewish Agency to UNSCOP in 1947, said Jews owned only 6 percent of all land and this figure, not 14 percent, must be the correct one. Ben Gurion gave the same 6 percent in evidence when testifying to UNSCOP in 1947. From this map it can be seen that near the end of the Mandate most of the land on the coastal plain in the citrus growing area, (and therefore most of the citrus) was owned by Arabs. This destroys another myth—that it was the Israelis who instituted the citrus industry.

Map G. This is a current Israeli map of the West Bank showing the Drobles plan and the progress in making settlements (or "creating facts") as of 1981. Ninety-nine percent of this land, in 1967 as before the creation of Israel in 1948, was Arab-owned. Therefore these settlements are all being built on land taken from Arabs against their will.


El Hart
Cerda
El Ramleh
Mt Gilboa
Sammouni
Cheik Abrit
Matoun
Maggidel ou Maggideh
Ilksad
Karm Ennefieh
Gebat
MERG IBN AMER
PLAINE
DESDRELON
Afouleh
Solam

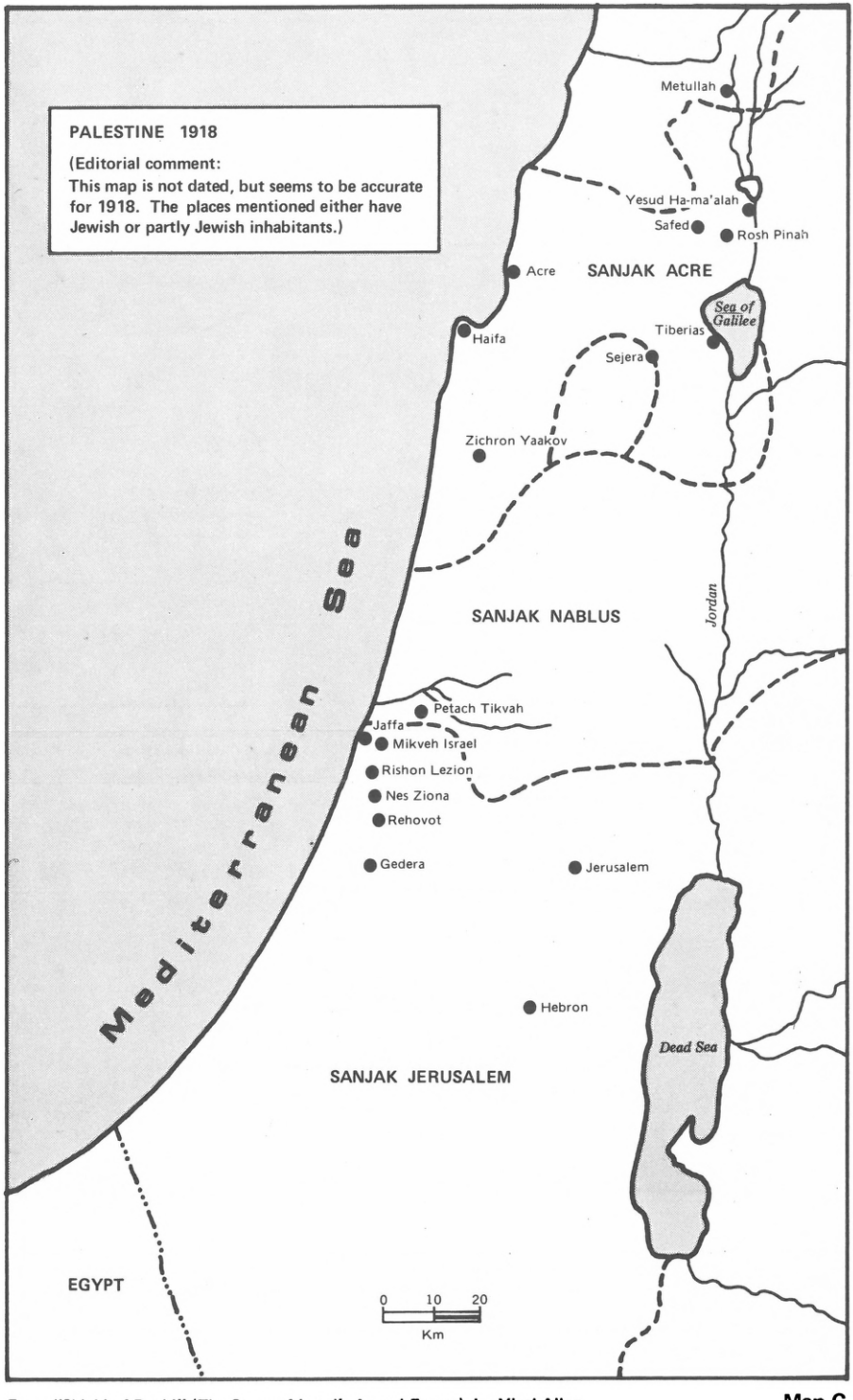
Map A

SETTLEMENTS, 1878



From the Atlas of Israel, an Israeli government publication.

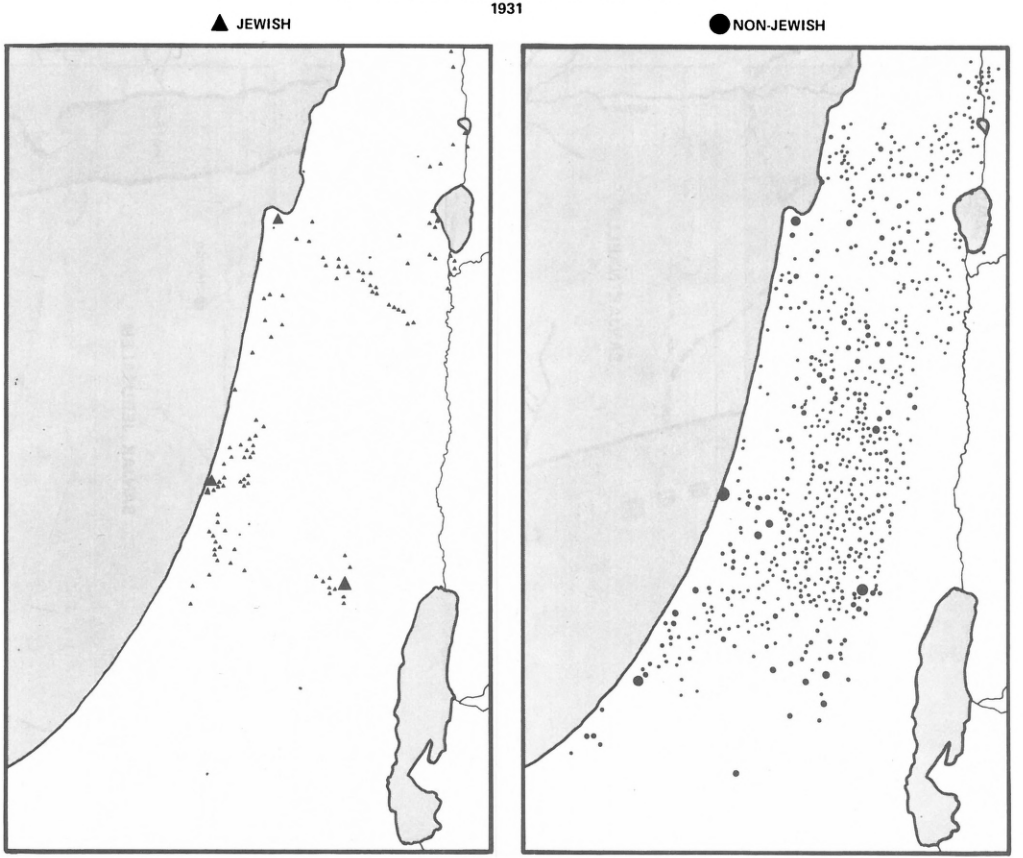
Map B



From "Shield of David" (The Story of Israel's Armed Forces) by Yigal Allon

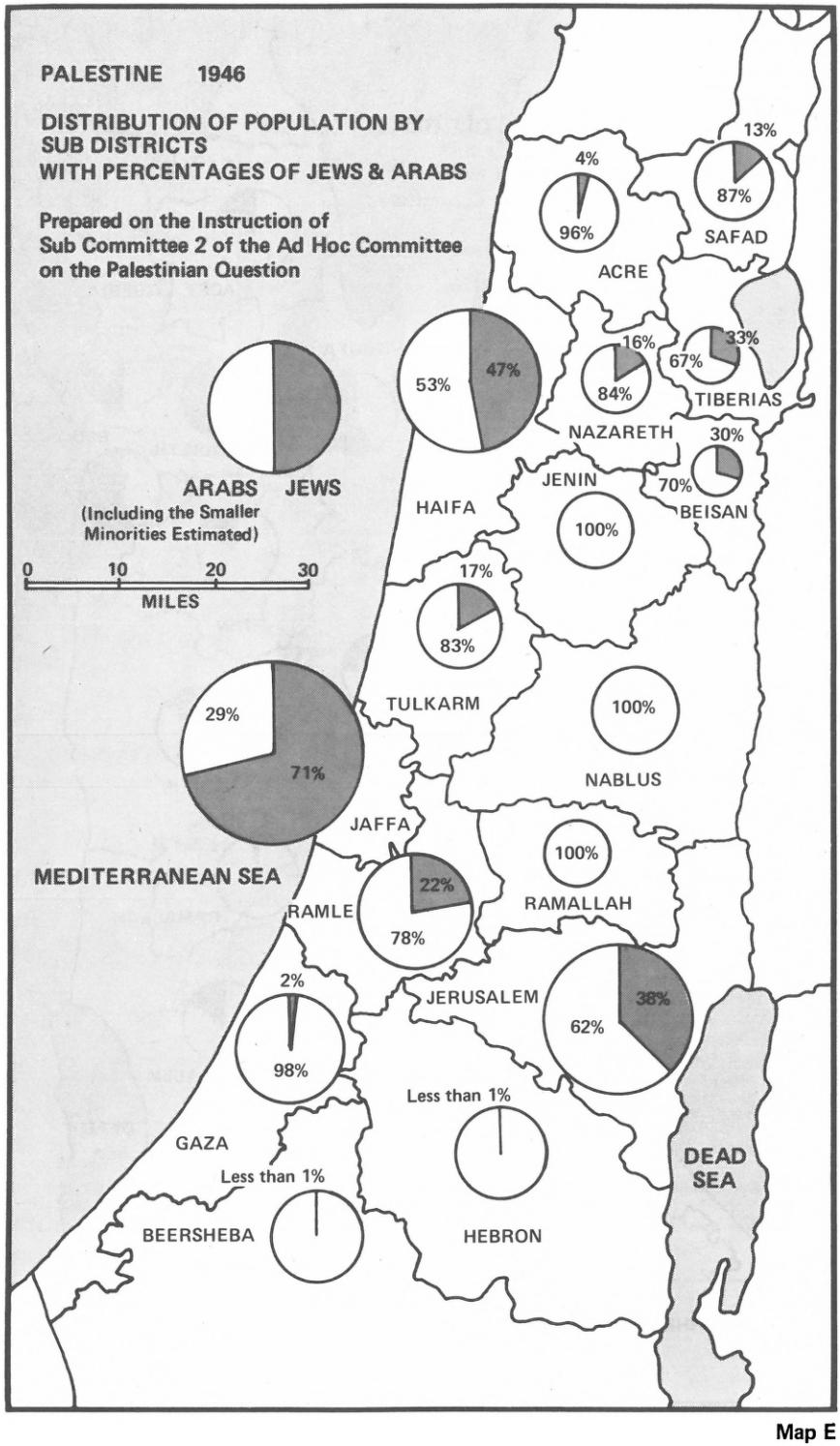
Map C

SETTLEMENTS
BY TYPE AND NUMBER OF INHABITANTS
1931

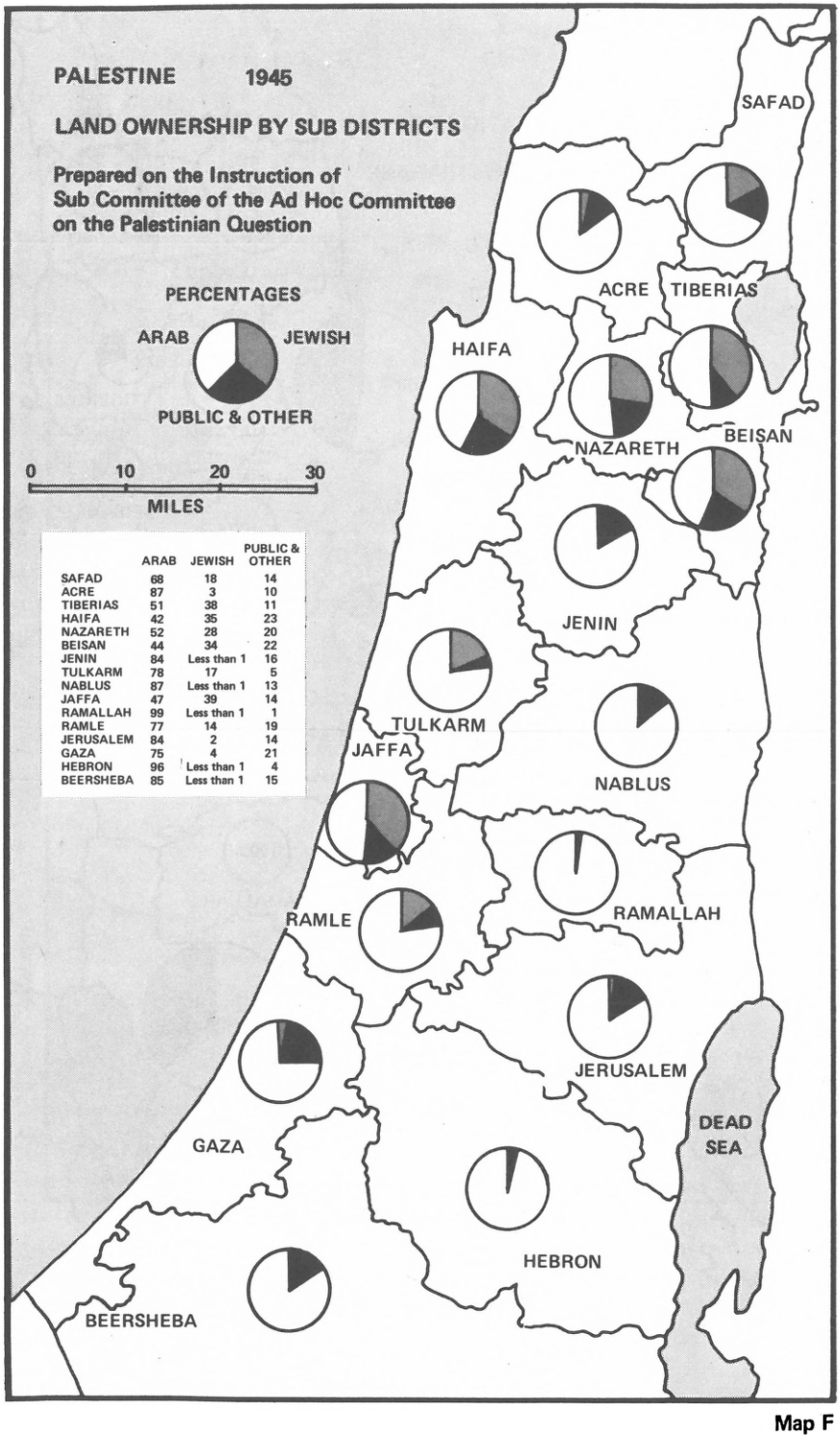


From the Atlas of Israel

Map D

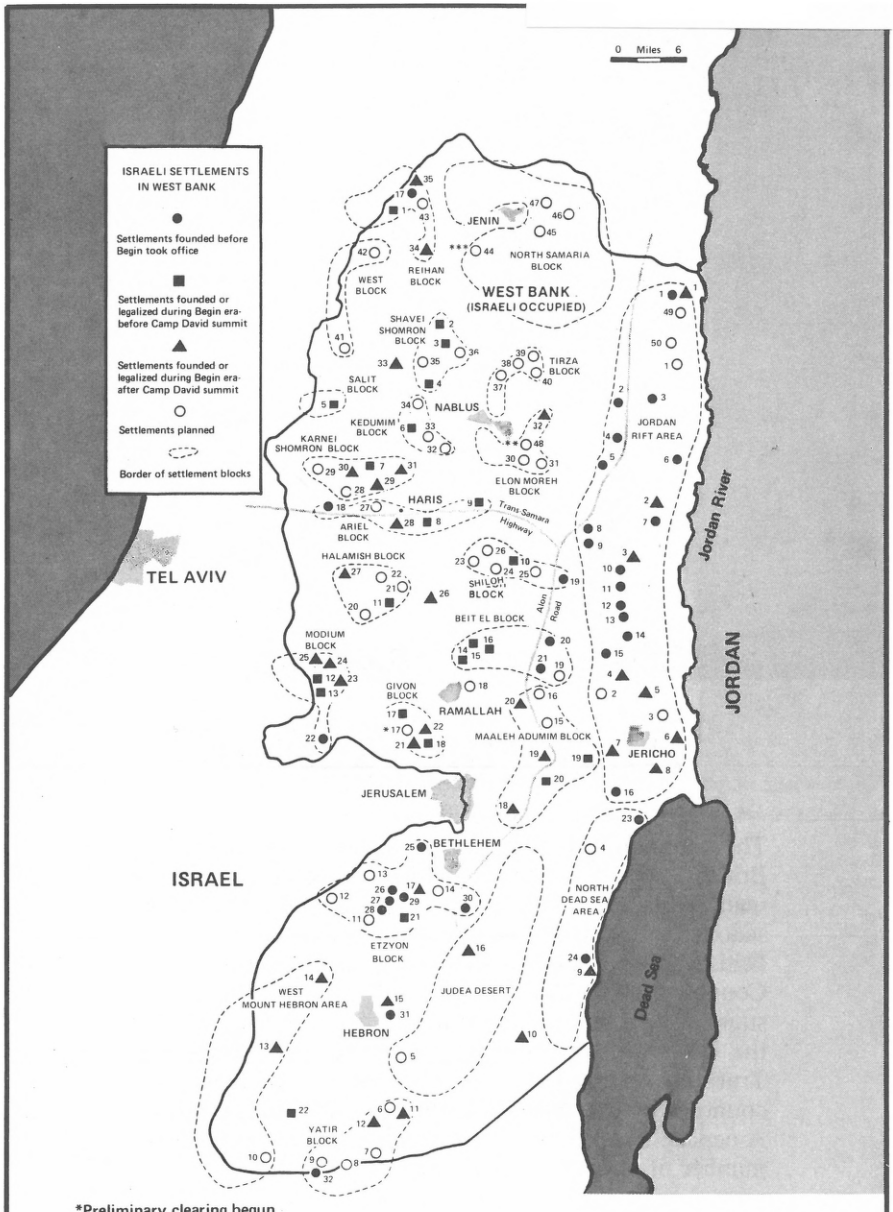

PALESTINE 1946
DISTRIBUTION OF POPULATION BY SUB DISTRICTS WITH PERCENTAGES OF JEWS & ARABS
Prepared on the Instruction of Sub Committee 2 of the Ad Hoc Committee on the Palestinian Question
ARABS
JEWS
(Including the Smaller Minorities Estimated)
0 10 20 30
MILES
MEDITERRANEAN SEA
ACRE
4%
96%
SAFAD
13%
87%
TIBERIAS
16%
84%
67%
33%
NAZARETH
53%
47%
HAIFA
JENIN
100%
70%
30%
BEISAN
17%
83%
TULKARM
29%
71%
JAFFA
NABLUS
100%
RAMLE
22%
78%
RAMALLAH
100%
JERUSALEM
38%
62%
2%
98%
GAZA
Less than 1%
BEERSHEBA
Less than 1%
HEBRON
DEAD SEA

Map E



	ARAB	JEWISH	PUBLIC & OTHER
SAFAD	68	18	14
ACRE	87	3	10
TIBERIAS	51	38	11
HAIFA	42	35	23
NAZARETH	52	28	20
BEISAN	44	34	22
JENIN	84	Less than 1	16
TULKARM	78	17	5
NABLUS	87	Less than 1	13
JAFFA	47	39	14
RAMALLAH	99	Less than 1	1
RAMLE	77	14	19
JERUSALEM	84	2	14
GAZA	75	4	21
HEBRON	96	Less than 1	4
BEERSHEBA	85	Less than 1	15

Map F



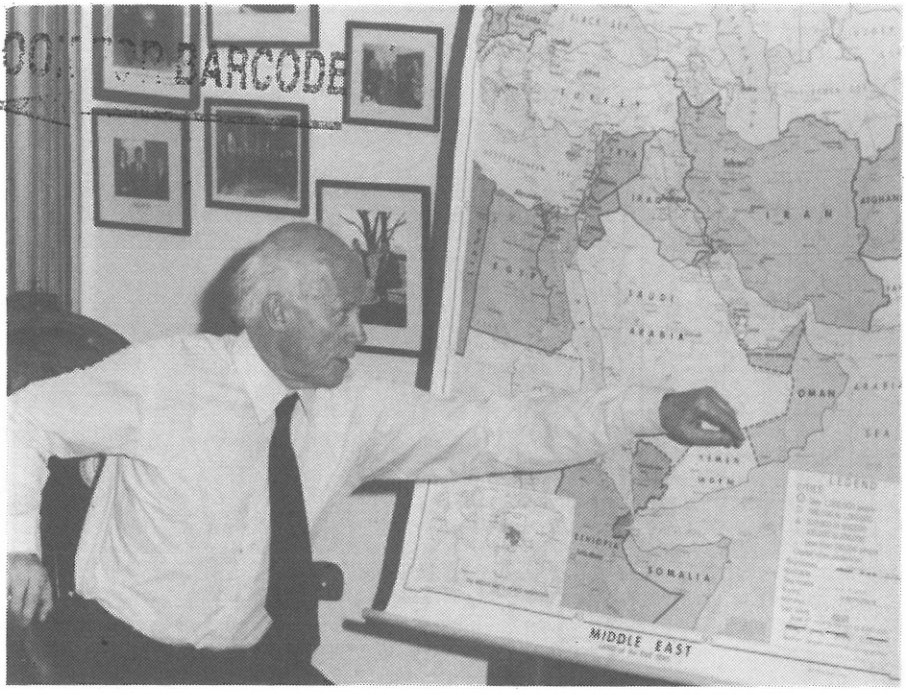
*Preliminary clearing begun

**This settlement ordered dismantled by Israeli Supreme Court after appeal by local Arab landowners, but is listed on later versions of Drobles blueprint as a planned settlement.

***A nahal (military settlement) training site is located in military base near here. While this does not yet constitute a settlement, it is in area earmarked for a planned settlement on Drobles blueprint.

Map G

LOOSE BARCODE



About the Author

The Honorable Edward F. Henderson was a resident British Political Officer in the Trucial States, served for many years in Palestine, and was the first British Ambassador to the State of Qatar. After his retirement from the British Foreign Service he served as Director of the Council for the Advancement of Arab-British Understanding in London. He is a founder and Chairman of the Board of Directors of the American Educational Trust in Washington, D.C. He lectures frequently on countries of the Arabian Peninsula and Gulf at British, American and European universities, and has published a number of articles on these subjects.

This booklet is a publication of the

American Educational Trust
918 16th Street, N.W., Washington, D.C. 20006